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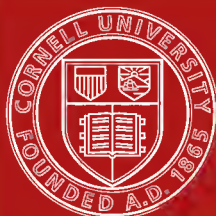
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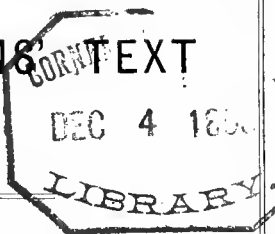
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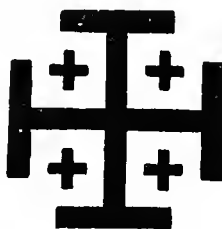
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THE ITINERARY OF BERNARD THE WISE.

(A.D. 870.)

HOW THE CITY OF JERUSALEM IS  
SITUATED.

(CIRC. A.D. 1050.)



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THE ITINERARY OF BERNARD  
THE WISE.

(A.D. 870.)

HOW THE CITY OF JERUSALEM IS SITUATED.

(CIRC. A.D. 1090?)

Translated

BY

J. H. BERNARD, D.D.,

FELLOW OF TRINITY COLLEGE, DUBLIN.



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## THE ITINERARY OF BERNARD THE WISE.<sup>1</sup>

(A.D. 870.)

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HERE beginneth the itinerary of three monks, viz., of Bernard and his companions, about the Holy Places and about Babylon.

The Description of the places that Bernard the Wise saw, as he went to or returned from Jerusalem; of Jerusalem itself and the surrounding places.

I. In the nine hundred<sup>2</sup> and seventieth year of the Incarnation of our Lord Jesus Christ, these things were ascertained by us. Wishing, in the name of the Lord, to see the places of the saints at Jerusalem, I, Bernard, associated myself in the devotion of charity with two brethren, of whom one was from the monastery of Blessed Vincent of Beneventum, by name Theudemundus, the other a Spaniard, by name Stephen. And so obtaining audience of Pope Nicholas in the City [of Rome], we gained the Rome. desired permission to set forth, along with his blessing and assistance.

II. Having set out from thence we came to Mount Mount Garganus, where is a Church of S. Michael under one Garganus. stone, above which are acorn-bearing oaks. The archangel himself is said to have dedicated this church. Its entrance is on the north side, and it can hold sixty men. Inside at the east end there is an image of the angel; and

<sup>1</sup> The text printed by Tobler is followed throughout.

<sup>2</sup> So the MSS.; but it is plain from internal evidence that the pilgrimage was made 100 years before this. The mention of Pope Nicholas in § 1 is of itself sufficient to establish this. Cf. also § xxiv.

at the south side there is an altar, upon which the Sacrifice is offered, no other gift being placed there. Before the altar itself a certain vessel is hung, in which the offerings are put ; this has other altars near it. The abbot of the place was called Benignatus ; he presided over a large number of brethren.

Barrium. III. Journeying from Mount Garganus for 150 miles, we came to a city of the Saracens, called Barrium, formerly subject to the sway of the people of Beneventum. This city, situated above the sea, is fortified on the south side by two very wide walls ; on the north side it is exposed to the sea. And seeking the chief man of the city, by name Suldanus, we got all the arrangements of our voyage settled by two letters, the text of which letters gave an account of our appearance and our route to the chief man of Alexandria and of Babylon. For these men are under the sway of Amarmominus who rules over all the Saracens, dwelling in Bagada and Axinarri which are beyond Jerusalem.

Tarentum. IV. Setting out from Barrium we marched southward for ninety miles as far as the port of the city of Tarentum, where we found six ships, in which were nine thousand captives of the Christians of Beneventum. In two of these ships which set out first on their way to Africa were three thousand captives ; other two, setting out subsequently, conveyed in like manner three thousand to Tripoli.

Alexandria. V. Embarking at last in the remaining ships, in which were also the aforesaid number of captives, we were conveyed to the port of Alexandria, the voyage lasting thirty days. But wishing to go ashore we were prevented by the captain of the crew, who was in command of sixty men. However, in order that opportunity might be given us to disembark, we gave him six golden pieces.

VI. Proceeding thence, we approached the chief man of Alexandria, to whom we showed the letter that Suldanus gave us ; but it availed us nothing, although he admitted that he was not ignorant of the contents of the letter. As he pressed us, we gave him, each of us, 300 denarii for

himself; and then he wrote letters for us to the chief man of Babylonia. The habit of these men is, moreover, to reckon by weight alone anything that can be weighed; and six solidi and six denarii of ours only make three solidi and three denarii of theirs. This Alexandria is on the sea. It was here that S. Mark preached the gospel and became bishop. Beyond the eastern gate is the Monastery of S. Mark; there are monks here at the church where he formerly lay. But Venetians coming by sea bore away his body without the knowledge of its custodians, and brought it to their own island. Beyond the western gate is a monastery which is called after the Forty Saints, where there is a like settlement of monks. The harbour is on the north of the city; the Gihon or Nile enters from the south, which river irrigates Egypt and flows through the midst of the city, entering the sea at the harbour before mentioned.

Sepulchre  
of S. Mark

VII. Entering here, we sailed southward six days and came to the city of Babylonia in Egypt, where once King Pharaoh ruled, under whom Joseph built seven granaries, which yet remain. When we came to Babylonia, the guards of the city led us to the chief man, a Saracen called Adelacham, who inquired of us the purpose of our journey, and from what princes we had letters. Wherefore we showed him the letters from Suldanus before mentioned and from the chief man of Alexandria. Which availed us nothing, for we were sent by him to prison; until after six days it occurred to us by the help of God to give him three hundred denarii each as in the former case. He then also gave us letters; and no one who saw these in any city or place soever dared to extort anything further from us. For he was the second man in the empire of the above mentioned Amarmominus. But after we entered the cities named below we were not permitted to depart before we received a parchment or a sealed document, which we used to obtain for one or two denarii. There is in this city the patriarch Dom Michael, who by the grace of God orders the affairs of the

Babylonia.

bishops, monks and Christians throughout the whole of Egypt. These Christians have this law with the heathen, that each one pays for himself every year tribute to the aforesaid prince, that so they may live securely and freely. This tribute amounts to one or two or three golden pieces, or, in the case of a person of lower station, thirteen denarii. If however such an one cannot pay these thirteen denarii, whether he be a native or a Christian stranger, he is sent to prison, until either by the love of God he is delivered by his angel, or else is bought out by other good Christians.

VIII. These things being so, we returned back by the river Gihon three days' journey, and arrived at the city Sitinuth. From Sitinuth we proceeded to Maalla, from Maalla we crossed over to Damiate, which has the sea on the north and on all sides the river Nile, except for a narrow strip of land. Thence we voyaged to the city Tanis, where are Christians exceeding religious, burning with hospitality. This city has no land at all, except where the churches are; there is showed the plain of Thaneos, where lie, like three walls, the bodies of those who were destroyed in the time of Moses.

IX. From Tanis we came to the city Ferama, where is a church in honour of blessed Mary, in the place whither by the counsel of the angel Joseph fled with the Child and His mother. In this city there are a number of camels, which strangers hire from the natives of the region for carrying their baggage, on account of the desert journey of six days. The entrance to this desert begins at the aforesaid city; and well is it called a desert, for it produces neither herb nor anything grown from seed, except palm trees, but is white like the country in time of snow. Midway there are two hospices, one called Albara, the other Albachara, in which the business is done of purchasing from Christians and pagans whatever is necessary for travellers. But all round the land produces absolutely nothing except what has been mentioned. From Albachara on there is a fruitful country as far as the city Gaza,

which was Samson's city, a city exceeding rich in everything.

X. Thence we came to Alariza. From Alariza we arrived at Ramula, near which is the monastery of the blessed martyr George, where he sleeps. From Ramula we pushed on to the village of Emmaus. From Emmaus we arrived at the holy city, Jerusalem, and were received into the hostel of the most glorious emperor Charles, where all are admitted who come to this place for devotional reasons and speak the Roman tongue. Close to it is a church in honour of S. Mary, which has a noble library through the care of the aforesaid emperor, with twelve dwelling-houses, fields, vineyards and a garden in the Valley of Jehoshaphat. Before the hostel is the market, for which each person who lives there pays two golden pieces annually to the man who superintends it.

XI. Within this city, four churches, not to speak of others, are notable, joined to each other by partition walls which they have in common. Viz., there is one church to the east, which contains Mount Calvary and the place where the Lord's cross was found; it is called Constantine's Basilica. There is another to the south, and a third to the west, in the midst of which is the Lord's Sepulchre, with nine pillars round it, the partition walls between which are of the very best stones. Of these nine pillars, four are in front of the tomb itself, which with their joining walls shut off the stone placed in front of the sepulchre which the angel rolled away and upon which he sat after the Resurrection of the Lord was accomplished. Of this sepulchre it is not necessary to write more, since Bede describes it sufficiently in his history. However, this should be told that on Holy Saturday, *i.e.*, Easter eve, the office is begun early in this church, and after the office is done, *Kyrie eleison* is chanted, until by the coming of an angel, the light is kindled in the lamps that hang above the aforesaid sepulchre. The patriarch gives this fire to the bishops and to the rest of the people, that each may with it light up his own home.

Alariza.

Ramula.

Emmaus.

Jerusalem.

Church of  
S. Mary.Mount  
Calvary.Constantine's  
Basilica.The Lord's  
Sepulchre.The sacred  
fire.

This patriarch was called Theodosius, who for the merit of his devoutness, was carried by the Christians from his monastery, distant 15 miles from Jerusalem, and made patriarch over all Christians in the Land of Promise. Between the above four churches there is an unroofed court, the walls of which blaze with gold ; the pavement is made of the most precious stone. In its midst there is a space marked out by four chains coming from the above four churches ; and here it is said is the centre of the world.

XII. Moreover in the city there is yet another church, to the south, in Mount Sion, called the Church of S. Simeon, where the Lord washed the feet of His disciples. In this hangs the Lord's crown of thorns, and here it is reported that S. Mary died. Near which to the east is a church in honour of S. Stephen, in the place where he is said to have been stoned. Further east is a church in honour of blessed Peter in the place where he denied the Lord. To the north is Solomon's temple, which contains the synagogue of the Saracens. To the south are iron gates through which the angel of the Lord led Peter forth from prison, which yet afterward were not open.

XIII. Going forth from Jerusalem we descended to the Valley of Jehoshaphat, distant a mile from the city, containing the Garden of Gethsemane, with the birthplace of S. Mary, where there is a very large church in honour of her. In the garden also is the round church of S. Mary, where is her sepulchre, which, having no roof over it, stands rain badly. In the same place is a church, where the Lord was betrayed, with the four round tables of His Supper. Also in the Valley of Jehoshaphat there is a church in honour of S. Leontius, in which it is said the Lord will come to judgment.

XIV. Thence we proceeded to the Mount of Olives, on the slope of which is shown the place of the Lord's prayer to His Father. On the side of this mountain is shown the place where the Pharisees brought to the Lord the woman

that was taken in adultery ; it has a church in honour of S. John, in which is preserved the writing on marble, which the Lord wrote on the ground. Church of S. John.

XV. On the top of this oft-mentioned mountain, one mile from the Valley of Jehoshaphat, is the place of the Lord's Ascension to the Father, having a round church without a roof, in the midst of which, *i.e.*, on the site of the Lord's Ascension, there is an altar under the open sky, on which the solemnities of the Mass are celebrated. Church of the Ascension.

XVI. Thence we crossed over to Bethany, which is to the south as you go down the mountain, distant one mile from the Mount of Olives. Here there is a monastery, whose church displays the sepulchre of Lazarus. Near it there is, to the north, a pond, in which, by the command of the Lord, Lazarus bathed himself when he was raised ; he is said afterwards to have been bishop in Ephesus for forty years. As you go down the Mount of Olives on the western side there is shown a block of marble, from which the Lord mounted on *the foal of an ass*. Between these to the south, in the valley of Jehoshaphat, is the pool of Siloam. Bethany.

XVII. When we departed from Jerusalem, crossing over to Bethlehem, six miles from the place of the Lord's nativity, we were shown the field where Habakkuk was working when the angel of the Lord commanded him to carry his dinner to Daniel to Babylon.<sup>1</sup> (Babylon, where Nebuchadnezzar reigned, is to the south ; serpents and wild beasts now inhabit it.) Bethlehem has a very great church in honour of S. Mary, in the midst of which is a crypt under one stone. The way in is on the south side ; the way out on the east. Here is shown the manger of the Lord at the west of the crypt ; the spot where He cried is at the east, and has an altar where Mass is celebrated. Near this church, southward, is the church of those blessed martyrs, the Innocents. Finally, one mile from Bethlehem, is the monastery of the holy shepherds, to whom the angel appeared at the Lord's Nativity. Bethlehem.  
The field of Habakkuk.  
Church of S. Mary.  
Church of the Innocents.

<sup>1</sup> See *Bel and the Dragon*, 34.

Monastery of S. John the Baptist. XVIII. Lastly, thirty miles eastward from Jerusalem is the Jordan, over which is the monastery of S. John the Baptist. In these parts also there are many monasteries established.

Church of S. Mamilla. XIX. Meanwhile, one mile to the west of the city of Jerusalem is the church of S. Mamilla, in which are many bodies of martyrs, who, being slain by the Saracens, were diligently buried there by her.

Mount Aureus. XX. Returning then from Jerusalem, the holy city, we came to the sea. And embarking we sailed for sixty days with very great difficulty, not having a fair wind. At length, leaving the sea, we came to Mount Aureus, where there is a crypt with seven altars, with a great wood also above it. On account of the gloom no one can enter this crypt, save with burning lights. The abbot there was Dom Valentinus.

Rome. XXI. Coming from Mount Aureus we arrived at Rome. In this city on the eastern side, in the place called the Church of S. John. Lateran, is a well-built church in honour of S. John the Baptist, where is the proper seat of the successors of the Apostles. There every night are the keys of the whole city brought to the successor of the Apostles. On the western Church of S. Peter. side is the church of blessed Peter, the chief of the Apostles, where his body rests. In size there is no church like it on the whole earth; it contains also various ornaments. In which city also rest countless bodies of saints.

S. Michael in peril of the sea. XXII. At this city we were separated from each other; I came subsequently to S. Michael of the Two Tombs, which place is situate in a mountain that stretches out into the sea for two leagues. At the top of this mountain is a church in honour of S. Michael; the sea surrounds the mountain twice every day, *i.e.*, morning and evening, and the mountain cannot be approached until the sea has retired. But on the Feast of S. Michael, as the sea flows round the mountain it is contracted, and stands like a wall on the right hand and on the left. And on that solemn day all who may have come to prayer can approach the mountain

at any hour, which they could not do on other days. The abbot there is Phinimontius, a Briton.

XXIII. Finally, let me tell you how Christians observe God's law in Jerusalem and in Egypt. The Christians and pagans have this kind of peace between them there, that if I were going a journey, and on the way the camel or ass which bore my poor luggage were to die, and I were to abandon all my goods there without any guardian, and go to the city for another pack animal, when I came back, I would find all my property uninjured : such is the peace there. But if in the city, or at sea, or on a journey, they were to find a man walking by night, or even by day, without a parchment or seal of some king or prince of the country, forthwith he would be ordered to be shut up in prison until the day should come when he could give an account of himself, as to whether he was a spy or not.

XXIV. The people of Beneventum slew their prince <sup>Bene-</sup>  
 Sichardus for his pride, and quite destroyed the law of the <sup>ventum.</sup>  
 Christians. Then they had quarrels and contentions among themselves, until Lewis, the brother of Lothair and Charles, at the invitation of these people of Beneventum, accepted the empire over them. But in Romania many bad things <sup>Romania.</sup>  
 are done, and there are there bad men, thieves and robbers ; and so those who wish to go to S. Peter cannot cross Romania unless they be a numerous and well-armed company. Lombardy, where the above-named Lewis reigns, is <sup>Lom-</sup>  
 tolerably quiet. The Britons also have peace among them. <sup>bardy.</sup>  
 They have the following custom : if a man does an injury <sup>The</sup>  
 to another and a third man comes by and sees it, he must, <sup>Britons.</sup>  
 whoever he be, avenge the injury as if he were a kinsman. And if a man is found guilty of a theft beyond the value of four denarii, they either kill him or hang him on a forked stick.

XXV. Finally, in the valley of Gethsemane we saw <sup>Geth-</sup>  
 square marble stones of such fine quality, that anything <sup>semane.</sup>  
 one wished could be seen in them as in a mirror.

## HOW THE CITY OF JERUSALEM IS SITUATED.<sup>1</sup>

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### *Description of the Holy Places.*

IN the name of our Lord Jesus Christ.

Whosoever wishes to go to the holy city, Jerusalem, let him always direct his course towards the sun rising ; and so, God being his guide, shall he come to the holy Jerusalem. From the western side the Mount of Joy is a conspicuous object ; and from this mountain it is one mile to the city. At the entrance of the city the Tower of David is deemed a strong one. The temple of the Holy Sepulchre is round, and above the Holy Sepulchre in the roof of the temple there is a round dome. In the middle of the temple is the Sepulchre of our Lord Jesus Christ. It is quite round outside, but within it is square. The entrance gate is at the south ; but there is another gate on the west side, and yet another facing southward. That is, men enter by the south gate, and also by another gate of the Sepulchre, which is single ; but they go out by the southward gate. On the east side is the centre of the world. Not far eastward is Mount Calvary, where the Lord was crucified ; under which mount is Golgotha. From this mount the sepulchre is distant a stone's throw. On the left of Mount Calvary is a prison ; and near the prison on the left side is the pillar to which the Lord was bound. Northward from the Holy

<sup>1</sup> The date of this tract is uncertain ; but it is probably older than the First Crusade.

Sepulchre is the Latin church of S. Mary. Eastward from Mount Calvary is the place where S. Helena found the Cross of the Lord. Thence eastward again is the Beautiful Gate which leads to the Temple of the Lord. This temple is round ; it has three gates, and is surrounded by a very conspicuous court. In the middle of this temple is the temple *not made with hands, i.e.,* the tabernacle ; Aaron's rod, and the head of Zacharias the son of Barachias, and the altar which Jacob built to the Lord, and the two Tables of the Covenant, and the Ark of the Covenant of the Lord, and the manna on which the Children of Israel fed in the desert, are believed to be in it. In the roof of the temple hangs a golden lamp.

Latin  
S. Mary.

The  
Temple of  
the Lord.

To the south of the Temple of the Lord is the Temple of Solomon.

The  
Temple of  
Solomon.

To the east of the Temple of the Lord outside the gate of the court is *the pool by the sheep gate, having five porches.*

The pool  
by the  
sheep gate.

Thence as you go eastward out of the city is the Valley of Jehoshaphat, where are the church and venerable sepulchre of the most holy and venerable Mary, and also the Garden of Gethsemane, where the Lord prayed with His disciples, and where He was betrayed by His disciple, Judas the traitor.

The Valley  
of Jeho-  
shaphat.

Thence eastward is the Mount of Olives, whence the Lord ascended into heaven, and where He wrote the Lord's Prayer for His disciples. One mile from the Mount of Olives is the tomb from which the Lord raised Lazarus, when he had been dead four days. More than six leagues eastward is the place where the Lord fasted forty days, and where He was tempted of the devil, but not overcome.

Mount of  
Olives.

From this mountain it is six miles to the Jordan. More than four miles south from Jerusalem is Bethlehem, the city of David, where Christ was born ; and the well whereon the star descended, which led the wise men to adore the Child.

The  
Jordan.  
Bethle-  
hem.

Outside the gate of Jerusalem eastward, and hard by, is Mount Sion, where S. Mary departed from the world.

Mount  
Sion.

Aceldama. Not far off is Aceldama, that is, the field of blood. From thence also not far southward is the Pool of Siloam. Under the mountain near the city walls is the place where S. Peter wept after he denied Christ. Northward beyond the city gate is the place where S. Stephen was stoned.

And thus are situate all the places of prayer in Jerusalem; and this I testify, who have seen them, and have written this little notice.

THE END.

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